

# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

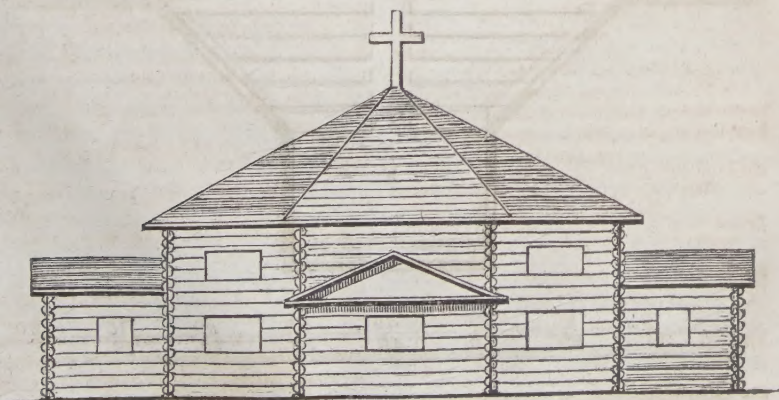
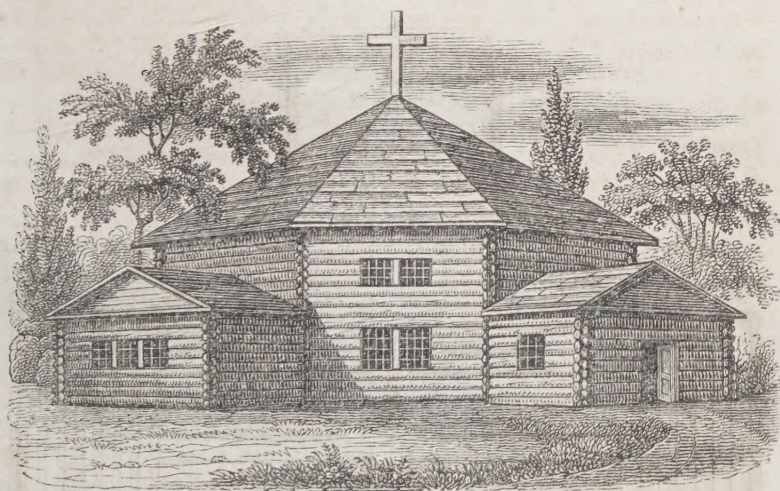
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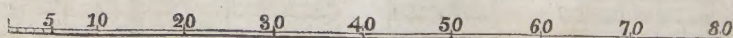
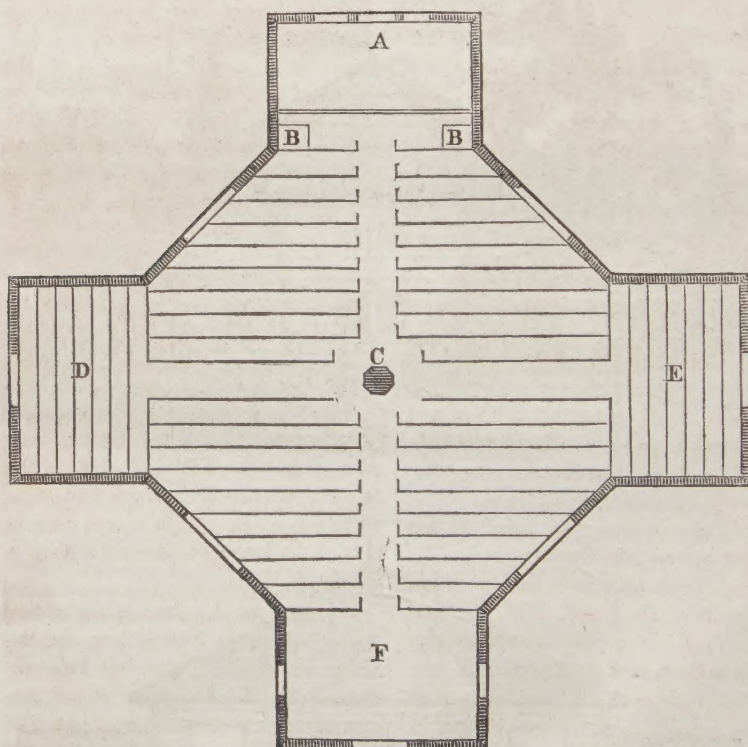
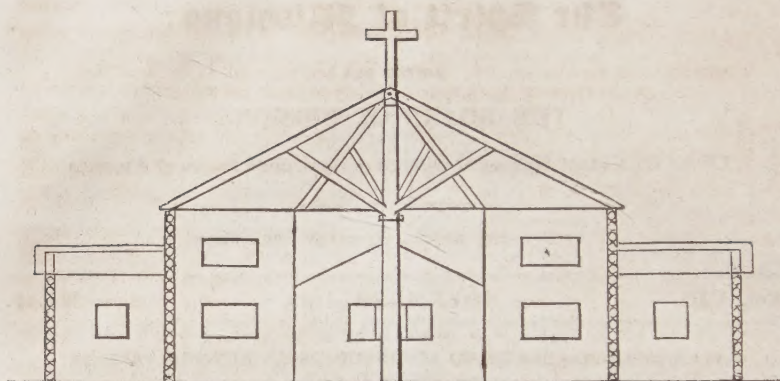
NOVEMBER, 1843.

No. 11.

PLAN OF A LOG CHURCH, TO ACCOMMODATE SIX HUNDRED PERSONS.

May be built for \$500.







## LOG CHURCHES.

REFERENCES.—A, the Chancel—BB, the Pulpit and Reading Desk—C, the Roof Tree—D, the Choir—E, the Sunday School Children—F, the Porch.

THE foregoing plan is a pure Log structure, the walls and rafters requiring no tool but the axe, and no materials but rude logs—these being interlaced in the above form in the same way as in the ordinary log cabin, the angle of intersection being the only difference.

The central octagon constitutes the essence of the plan. The projections from it may be more or fewer, and deeper or shallower, according to need or taste.

The roof tree is, however, a more peculiar and valuable, though still not an essential feature in it. It is a return to primeval usage not ill suited to religious structures in our native forests.

The roof tree consists of a suitable trunk, selected by the architect as he finds it ready rooted by the hand of Nature, or erected by him and firmly planted. It requires to be straight, of adequate height, and durable timber. (A growing white pine, girdled, would last sound for a hundred years.)

Around this destined roof tree is the structure to arise. Against it are the rafters of the roof to rest, and the upper portion of it constitutes the Pillar of the Holy Cross that surmounts the edifice. This is shown in Plate No. 3, section, wherein is shown also the open timber roof, with its construction. Among the greatest advantages attending this construction with a roof tree is the great strength of the roof and perfect safety of the walls—all lateral pressure being entirely removed from them.

Col. College, 28th June, 1843.

## PROCEEDINGS OF THE BOARD OF MISSIONS.

[Continued from page 344.]

IN the continuation of our notice of the proceedings of the Board, we take up the report of the Committee on the reduction of some of the salaries.

This Committee was raised at the special meeting of the Board in December, 1842, under resolutions offered by the Rev. Dr. Potter, that, as economy, at all times desirable, was especially so then, and as the value of money had increased, a Committee of five should inquire, how far reduction could be made in some of the salaries, without injustice; and retrench, as far as possible, in the office expenses of the Board.

This Committee (the chairman, for reasons given, dissenting) recommended a reduction of 25 per cent. in the salaries of the Secretaries and Missionary Bishops, and of 50 per cent. in that of the acting Missionary Bishop in the South-West.

So much of the time of the Board was consumed in ascertaining and defining its position, that but little remained for the discussion of this important report, as well as of the true policy of our Domestic Missions, and the best plans of conducting them.

The reduction of the Secretaries' salaries was urged for more than one

reason. "The whole sum received being small, the donors were not content that so much should be absorbed before it reached the Missionary field—there was not enough to do, to employ such a force in the bureau duties—the difficulties of last year, caused in some measure by the existing state of expense, might again press—money was more valuable." It was resisted on the other hand, "because the salaries alluded to were never adequate to the proper support of the officers in question; because, if a reduction be now made, it will never be restored; and because it is the duty of the Board, as the representative of the Church, to set a proper standard of compensation for the services of the clergy."

A middle ground was also taken, "that while the salary might be admitted as not more than sufficient for the proper support of an officer so situated, there was no need of more than one at the centre." To this it was replied, "that such an arrangement would throw so much labor upon the members of the Committee, that they might feel compelled to retire from its duties."

Another view was urged, "that, though the duties of Secretary might be discharged by one and the same person, it could only be by relieving him from the duties of General Agent, which duties some one else must then discharge; so that, though there might be a gain in efficiency, from a better distribution of the work to be done, yet the expenditure would be nearly the same."

On the main question of the reduction, the vote of the Board was equally divided: the Chairman voted in the negative, and it was lost. The reduction in the salaries of the Secretaries having been refused, the Committee

would not permit it in other cases, and the whole matter was indefinitely postponed.

Is it not possible to propose a course which shall harmonize the views of the friends of Missions on this point? The original mistake, we think, consisted in combining the duties of Secretary and General Agent. According to the theory of 1835, the Bishops and Clergy are the agents, each in his sphere, to whom the Church mainly looks. The intervention of a General Agent can only be called for on the supposition that these have failed to call out the resources of the Church; and he is therefore to be considered a variable, and not a constant quantity in the problem. Sometimes his agency may be necessary, sometimes not. The duties of Secretary, on the contrary—the function of correspondence, receiving and throwing out of intelligence—can never be suspended, intermitted, or done by proxy. Their very nature calls for a fixed point—a central point—a focal business point. His work has contacts with the whole world. He must be where the world transacts its business, or within striking distance of it. His location is determined, then, and his compensation must be determined by his location.

Those in the Board who *know* what is necessary for his support, in the position determined for him, will always appropriate *that*; and all concerned will acquiesce. But cannot these (Secretary's) duties be performed by one and the same individual? With health, a liberal appropriation to enable him to possess himself of information from every quarter, assisted, too, by the counsel, and sometimes by the editorial contributions of the members of the Committee,—the details of the work and its past history once mastered, with



the employment of copyists according to the emergency,—we think they could; and without necessarily involving a change of organization.

But, if the friends of Missions could not unite in this arrangement, an alternative remains. Let the Secretaries seek such other duty as they might, compatibly with the claims of their office, perform, the compensation for which should go to the reduction of their salaries.

It has been the policy of the Domestic Office, commenced by a former Secretary, and diligently prosecuted since, to reduce the amount of labor and responsibilities to the minimum, by di-

verting them into other channels, and introducing order and system into its operations; thus placing itself in a position of readiness to take any course the wisdom of the Board may indicate. All such efforts require time, that the work itself, for which only these central arrangements are of any value, be not retarded.

The adoption of either of the above alternatives would render it necessary for the Committee to use its constitutional power of appointing local agents from time to time, or call for new constitutional powers to send forth a General Agent, whenever its emergencies demanded it.

## The West.

Pursuing the even tenor of our way at the East, are we aware of the rapidly increasing importance of the West? Do we not rather measure that by what we see around us, or by what we know of other climes? The *peculiarity* of this field of Domestic Missions is not too strongly stated in the following extract:

“There, society is rising—character is forming, to give impress, not merely to an *equal* number, who, in a coming generation, shall rise up on the same field when the present generation is dead; but to give impress, and transmit their religion or their impiety to a vastly *greater* number. A little done now is worth more than a great deal done a little while hence.

“It is a very different thing, to pour the Gospel and its good influences into a region where society is forming, manners and principles taking their direction, foundations and habits just assuming their shape, and the population vastly increasing,—from what it is to do the same thing under entirely opposite circumstances. Among the dense

population of India and China, for example; if you convert a hundred souls, their influence is not going to be the same on the coming generation, as the influence of a hundred souls converted in Illinois, Wisconsin, or Iowa. Society is formed and habits fixed, and population as dense as it is likely to be, in those old countries. A region evangelized there *now*, will only be about the same region evangelized a century hence. It can hold and feed no more; and the present generation will transmit their religion to just about as numerous a generation to come after them. Not so, in your infant and growing West. There, population increases in such a manner as to outstrip the calculations of the most enthusiastic, and stagger even credulity itself. And it extends, too, onwards into new States and Territories, in a manner that the most profound of your statesmen never anticipated. Nineteen years since, President Monroe, desirous to have the Indians as separate as well could be from the whites, proposed to colonize those north of the Ohio and east of the Mississippi, in the wilderness region now called Wisconsin. He

deemed that region so remote, that it could not be wanted for the occupation of the white man, for a long time to come. But now, not only that, but another Territory beyond it, Iowa, also, has sprung into existence, and both are just ready to come in and take their place among the sister States of the Union. In all the States and Territories north of the Ohio and west of the Mississippi, in the year 1830, there was a population of 1,840,000: in 1840, there was a population of 3,450,000. Almost doubled in ten years! Fifty years ago, if you had drawn a line through Pittsburgh, north to Lake Erie, and south along the Allegany and Cumberland mountains, down to the Gulf of Mexico, all the white population *west* of that line would not have equalled 250,000. More than 6,000,000 are there now! An increase of twenty-four fold in fifty years!

"The number of souls in your nation, your home, increases beyond all example. The population doubles in about twenty-three years.

That population was in

1840, . . . . .	17,000,000
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If it continues to increase as formerly, it will be—

In 1850, . . . . .	22,000,000
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In 1860, . . . . .	30,200,000
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In 1870, . . . . .	40,300,000
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At the close of this century it will become . . . . .	95,500,000
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A hundred years from this time, about . . . . .	276,000,000
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"The mind falters! we are lost in this ocean of numbers!

"We cannot tell where this increase shall stop. It must stop somewhere. But we see no reason why its onward march should be arrested, or even checked, till it has overpassed the Rocky Mountains, and gone down to the Pacific."

#### VALLEY OF THE MISSISSIPPI.

It seems but the other day, when, (1538,) in the port of San Lucar, of Barrameda, Ferdinand De Soto, having marshalled his band,—the Portuguese, in the glittering array of bur-

nished armour, and the Castilians, "very gallant with silk upon silk,"—sailed gaily for Cuba; or when, (1541,) clad only in skins or mats of ivy, these gallant cavaliers came in sight of the father of rivers, and De Soto, first of Europeans, beheld that magnificent stream rolling its turbid waters to the ocean; and still less remote is it, when, (1673,) "on the tenth day of June, the meek, single-hearted, unpretending, illustrious Marquette, with Joliet for his associate, five Frenchmen as his companions, and two Algonquins as guides, lifting their two canoes on their backs, and walking across the narrow portage that divides the Fox river from the Wisconsin, left the stream that, flowing onwards, could have borne their greetings to Quebec; and France and Christianity stood in the Valley of the Mississippi." And now, what is the picture (1843) presented in the following Report, "On the Navigation of the Mississippi and its Tributaries," presented to the Senate of the U. S.?

"Before the introduction of steam navigation (which dates upon the waters of the Mississippi about 1817,) the trade of the Upper Mississippi and Missouri scarcely existed, and the whole upward commerce of New Orleans was conveyed in about twenty barges, carrying each about 100 tons, and making but one trip a year; so that each navigation was, in those days, about equivalent to what an East India or a China voyage now is. On the upper Ohio about 150 keel boats were employed, each of the burden of about 30 tons, and making the trip to and fro, of Pittsburg and Louisville, about three times a year. The entire tonnage of the boats moving in the Ohio and Lower Mississippi was then about 6500 tons. In 1834, the steam navigation of the Mississippi had risen to 230 boats, and a tonnage of 39,000, while about 90,000 persons were estimated to be employed in the trade, either as crews, builders, woodcutters, or loaders of the vessels. In 1842, the navigation was as follows: There were 450 steamers, averaging each 200 tons, and making an aggregate tonnage of 90,000; so that it has a good deal more



than doubled in eight years. Valued at \$80 the ton, they cost above \$7,000,000, and are navigated by nearly 16,000 persons, at 35 to each. Beside these steamers, there are about 4000 flat-boats, which cost each \$105, are managed by five hands a-piece, (or 20,000 persons,) and make an annual expense of \$1,380,000. The estimated annual expense of the steam navigation, including 15 per cent. for insurance, and 20 per cent. for wear and tear, is \$13,618,000. If in 1834 they employed an aggregate of 90,000 persons, they must now occupy at least 180,000.

"The boats, ever in motion when the state of the waters in which they ply permits, probably average each some twenty trips in the year. Those running from New Orleans to the more distant points of the river, make from eight to fifteen trips in the year; while those carrying the great trade from Pittsburg, Cincinnati and Louisville to St. Louis, perform some thirty trips annually. Others run between still nearer ports, and make more frequent voyages. But at twenty each, and carrying burdens far beyond their mere admeasurement of tonnage, their collective annual freight would be 1,800,000 tons; to which, if that of 4000 flat-boats (each 75 tons) be added, we have a total freight, for the entire annual navigation of the Mississippi, of about 2,000,000 of tons. The commerce which they convey, (omitting the great number of passengers, whom they waft in some 9000 trips,) is of two sorts: that of the export trade to New Orleans, and that of supply and interchange between the different regions lying on the Mississippi and its tributaries. The latter is well ascertained to be considerably greater, as naturally happens in the internal trade of all wide and commercial countries, whose dealings with foreign lands never fail to fall far short of their exchanges with each other. The statistics collected at the two main points where the best means of information can be commanded, (St. Louis and Cincinnati,) estimate this internal traffic of the productions of the country itself, at not less than \$70,000,000 annually; while those commodities shipped to New Orleans for exportation, are found to be fifty millions more. The downward trade may thus be stated at \$120,000,000; the upward, or return trade of foreign goods, or of those brought up the river from other parts of the Union, is reckoned at about \$100,000,000. Thus the entire amount of commodities conveyed upon the waters of the Mississippi does not, upon the best estimates, fall short of \$220,000,000 annually, which is but \$30,000,000 less than the entire value of the foreign trade of the United States, exports and imports, in 1841."

This is the field, this the Valley, these the brethren, from our own homes and firesides, gone forth to subdue nature, and make it give up its vast resources: these the oppressed, the weary and heavy laden, from every clime, who seek rest among us; for whom we ask, until they can make their own means available, the institutions of the Gospel. Are they alone, of all men, not embraced in our commission, **GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE?** If we care not for them, who will? If *uncared for*, must they not perish? Will they perish *alone*? Or, when our republican institutions, and free press, and universal education prove powerless, without the impress of the Gospel to save the West, will she not roll back in the East the curse of her spiritual neglect and apathy?

We appeal to our brethren of the Clergy to bring the wants of this truly missionary field before their people, that we may be enabled at least to retain the ground already occupied; and to send us without delay the means of discharging the Church's debt to her missionaries.

#### ARE THE CLAIMS OF MISSIONS IN THE WEST LAID BEFORE THE PEOPLE?

The work of Missions would be one of almost unalloyed pleasure, if, so soon as the field displays itself white unto the harvest, the husbandman could be sent in to gather: but now, the want of means, and then the want of men, discourage the efforts of those whose duty it is to find openings for the Church. We send Bishops into the field, whose explorations naturally excite the expectation that the Church is to be planted. Yet the greatest diffi-

culty is experienced from year to year, in sustaining those already sent. Will such a state of things inspire confidence in those we seek to bless?—in those we employ?—in those we invite to become missionaries? The income of last year, greater by \$4,000 than any previous year since 1835,\* shows, that when the subject of Missions is laid before the Laity, they will furnish the means; and no doubt is entertained, that when the claims of Christ and his Church upon the personal consecration of labourers for the harvest is pressed upon

\* Amounts passed for Domestic and Foreign Missions in each year since 1835:

	Domestic.	Foreign.
1836 . . . .	18,783 . . .	18,884 . . .
1837 . . . .	22,662 . . .	25,045 . . .
1838 . . . .	26,559 . . .	26,403 . . .
1839 . . . .	31,806 . . .	26,663 . . .
1840 . . . .	25,006 . . .	22,547 . . .
1841 . . . .	30,113 . . .	22,317 . . .
1842 . . . .	25,088 . . .	36,283 . . .
1843 . . . .	35,913 . . .	35,197 . . .

the young, it will be responded to. They will ask to be sent into the vineyard. To doubt it would be to suppose that divinely appointed means are inadequate to their purpose.

But last year, *special* efforts were made. These consisted simply in laying the matter before the Laity of the Church, and receiving their contributions. Will not our brethren the Clergy do this year spontaneously, what they did last, at the invitation of the Board—*lay the wants and claims of Domestic Missions before their people?*

If, in a year when hard times were pleaded, \$36,000 were raised, what may we not expect now, when returning prosperity gives confidence, and the liberality that springs from it? Only let the sacred cause have a full and fair hearing before every congregation of our communion, and who doubts that the necessary funds will be provided?

## Negroes.

Amid the too great apathy we must all confess to have felt in the religious instruction of the Negroes, it is gratifying to be able to point out instances of pious interest, which may well provoke us to love and works. The following Letter from the Bishop of London to the venerable "Society for the Propagation of the Gospel," we are persuaded will have the strongest influence. They caused 10,000 copies of it to be printed, and sent them to all the colonies on the Continent, and to all the islands in the West Indies, for distribution, with the happiest effect.

Its republication cannot fail to further the good cause it pleads.

"*The Bishop of London's Letter to the Masters and Mistresses of Families*

*in the English Plantations abroad: exhorting them to encourage and promote the Instruction of their Negroes in the Christian Faith.* London, 1727.

The care of the Plantations abroad being committed to the Bishop of London, as to religious affairs, I have thought it my duty to make particular inquiries into the state of religion in those parts; and to learn, among other things, what number of slaves are employed with the several governments, and what means are used for their instruction in the Christian faith. I find the numbers are prodigiously great; and am not a little troubled to observe how small a progress has been made in a Christian country towards the delivering those poor creatures from the pagan darkness and superstition in which they were bred, and the making them partakers of the light of the Gospel, and of the blessings and benefits belonging



to it. And, which is yet more to be lamented, I find there has not only been very little progress made in the work, but that all *attempts* towards it have been by too many industriously discouraged and hindered; partly by magnifying the *difficulties* of the work beyond what they really are; and partly by mistaken suggestions of the change which baptism would make in the condition of the Negroes, to the loss and disadvantage of their masters.

I. *As to the Difficulties:* it may be pleaded that the Negroes are *grown persons* when they come over, and that having been accustomed to the pagan rites and idolatries of their own country, they are prejudiced against all other religions, and more particularly against the Christian, as forbidding all that licentiousness which is usually practised among the heathens.

But if this were a good argument against attempting the conversion of Negroes, it would follow that the Gospel is never further to be propagated than it is at present, and that no endeavors are to be used for the conversion of heathens at any time, or in any country, whatsoever: because all heathens have been accustomed to pagan rites and idolatries, and to such vicious and licentious living as the Christian religion forbids. But yet, God be thanked, heathens have been converted and Christianity propagated in all ages, and almost all countries, through the zeal and diligence of pious and good men; and this without the help of miracles. And if the present age be as zealous and diligent in pursuing the proper *means* of conversion, we have no reason to doubt, but that the divine assistance is, and will be, the same in all ages.

But a further difficulty is, that they are *utter strangers to our language and we to theirs*; and the gift of tongues being now ceased, there is no means left of instructing them in the doctrines of the Christian religion. And this, I own, is a real difficulty, as long as it continues, and as far as it reaches. But if I am rightly informed, many of the Negroes who are grown persons when they come over, do of themselves attain so much of our language as enables them to understand and to be understood, in

things which concern the ordinary business of life; and they who can go so far, of their own accord, might doubtless be carried much further, if proper methods and endeavors were used to bring them to a complete knowledge of our language, with a pious view to the instructing them in the doctrines of our religion. At least some of them, who are more capable and more serious than the rest, might be easily instructed both in our language and religion, and then be made use of to convey instruction to the rest in their own language. And this, one would hope, may be done with great ease, wherever there is a hearty and sincere zeal for the work.

But whatever difficulties there may be in instructing those who are *grown up* before they are brought over, there are not the like difficulties in the case of *their children*, who are born and bred in our own Plantations, who have never been accustomed to pagan rites and superstitions, and who may easily be trained up, like all other children, to any language whatsoever, and particularly to our own; if the making them good Christians be sincerely the desire and intention of those who have the property in them and the government over them.

But supposing the difficulties to be much greater than I imagine, they are not such as render the work *impossible*, so as to leave no hope of *any degree* of success; and nothing less than an *impossibility* of doing any good at all, can warrant our giving over and laying aside all means and endeavors, where the propagation of the Gospel and the saving of souls are immediately concerned.

Many undertakings look far more impracticable before trial, than they are afterwards found to be in experience; especially where there is not a good heart to go about them. And it is frequently observed that small beginnings, when pursued with resolution, are attended with great and surprising success. But in no case is the success more great and surprising than when good men engage in the cause of God and religion, out of a just sense of the inestimable value of a soul, and in full and well grounded assurance that their honest designs and endeavors for the promoting religion will

be supported by a special blessing from God.

I am loth to think so hardly of any *Christian* master, as to suppose that he can *deliberately hinder* his Negroes from being instructed in the Christian faith; or which is the same thing, that he can, upon sober and mature consideration of the case, finally resolve to deny them the *means and opportunities* of instruction. Much less may I believe that he can, after he has seriously weighed this matter, permit them to labor on the Lord's day: and least of all, that he can put them under a kind of *necessity* of laboring on that day, to provide themselves with the conveniences of life; since our religion so plainly teaches us that God has given one day in seven, to be a day of rest; not only to man, but to the beasts. That it is a day appointed by him for the improvement of the soul, as well as the refreshment of the body; and that it is a duty incumbent upon masters, to take care that all persons who are under their government, keep this day holy, and employ it to the pious and wise purposes for which God,—our great Lord and Master—intended it. Nor can I think so hardly of any missionary, who shall be desired by the master to direct and assist in the instruction of his Negroes, (either on that day or on any other, when he shall be more at leisure,) as to suppose that he will not embrace such invitations with the utmost readiness and cheerfulness, and give all the help that is fairly consistent with the necessary duties of his function, as a parochial minister.

If it be said that no time can be spared from the daily labor and employment of the Negroes, to instruct them in the Christian religion; this is in effect to say that no consideration of propagating the Gospel of God, or saving the souls of men, is to make the *least abatement* from the temporal profit of the masters; and that God cannot or will not make up the little they may lose in that way, by blessing and prospering their undertakings by sea and land, as a just reward of their zeal for his glory and the salvation of men's souls. In this case, I may well reason as St. Paul does in a case not unlike it, that if they make you partakers of

their temporal things, (of their strength and spirits, and even of their offspring,) you ought to make them partakers of your spiritual things, though it should abate somewhat from the profit which you might otherwise receive from their labors. And considering the *greatness* of the profit that is received from their labors, it might be hoped that all Christian masters, those especially who are possessed of considerable numbers, should also be at some small *expense* in providing for the instruction of these poor creatures, and that others, whose numbers are less, and who dwell in the same neighborhood, should join in the expense of a common teacher for the Negroes belonging to them. The Society for Propagating the Gospel in Foreign Parts, are sufficiently sensible of the great importance and necessity of such an established and regular provision for the instruction of the Negroes, and earnestly wish and pray, that it may please God to put it into the hearts of good Christians, to enable them to assist in the work, by seasonable contributions for that end: but at present their fund does scarce enable them to answer the many demands of missionaries, for the performance of divine service in the poorer settlements, which are not in a condition to maintain them at their own charge.

II. But it is further pleaded, that the instruction of heathens in the Christian faith, is in order to their baptism: and that not only the *time* to be allowed for instructing them would be an abatement from the profits of their labor, but also, that the *baptising* them when instructed would destroy both the property which the masters have in them as slaves bought with their money, and the right of selling them again at pleasure, and that the making them Christians only makes them less diligent and more ungovernable.

To which it may be very truly replied,\* that Christianity and the embra-

\* To enable the reader to understand clearly the point to which the Bishop's argument is here directed, the following, from Bancroft's History of America, vol. 3, is inserted as a note:—"From New England to Carolina the 'notion' prevailed that 'being baptized is inconsistent with a state of slavery;' and this early apprehension proved a main obstacle to



cing of the Gospel does not make the least alteration in civil property, or in any of the duties which belong to civil relations; but in all these respects, it continues persons just in the same state as it found them. The freedom which Christianity gives is a freedom from the bondage of sin and Satan, and from the dominion of men's lusts and passions and inordinate desires; but as to their *outward* condition, whatever that was before, whether bond or free, their being baptised and becoming Christians makes no manner of change in it. As St. Paul has expressly told us, 1 *Cor.* 7, 20, where he is speaking directly to this point, "Let every man abide in the same calling wherein he was called:" and at the 24th verse, "Let every man wherein he is called therein abide with God." And so far is Christianity from discharging men from the duties of the station or condition in which it found them, that it lays them under stronger obligations to perform those duties with the greatest diligence and fidelity, not only from the fear of man but from a sense of duty to God, and the belief and expectation of a future account. So that to say that Christianity tends to make men less observant of their duty in any respect, is a reproach that it is very far from deserving: and a reproach that is confuted *by the whole tenor of the Gospel precepts*, which

inculcate upon all, and particularly upon servants (many of whom were then in the condition of slaves), a faithful and diligent discharge of the duties belonging to their several stations out of conscience towards God. And it is also confuted by *our own reason*, which tells us how much more forcible and constant the restraint of *conscience* is, than the restraint of *fear*; and last of all, it is confuted *by experience*, which teaches us the great value of those servants who are truly religious, compared with those who have no sense of religion.

As to their being more ungovernable after baptism than before, it is certain that the Gospel every where enjoins not only diligence and fidelity, but also *obedience* for conscience sake: and does not deprive masters of any proper methods of enforcing obedience, where they appear to be necessary. Humanity forbids all cruel and barbarous treatment of our fellow-creatures, and will not suffer us to consider a being that is endowed with reason on a level with brutes: and Christianity takes not out of the hands of superiors any degrees of strictness and severity that fairly appear to be necessary for the preserving subjection and government. The general law both of humanity and of Christianity, is kindness, gentleness and compassion towards all mankind, of what nation or condition soever they be; and therefore we are to make the exercise of those amiable virtues our *choice* and *desire*, and to have recourse to severe and vigorous methods unwillingly and only out of necessity. And of this *necessity*, you yourselves remain the judges, as much *after* they receive baptism as *before*; so that you can be in no danger of suffering by the change; and as to *them*, the greatest hardships that the most severe master can inflict upon them is not to be compared to the cruelty of keeping them in the state of heathenism and depriving them of the means of salvation as reached forth to *all mankind* in the Gospel of Christ. And in truth one great reason why severity is at all necessary to maintain government, is the *want* of religion in those who are to be governed, and who therefore are not to be kept to their duty by any thing but *fear and terror*; than which there

the culture and 'conversion of these poor people.' The sentiment was so deep and so general, that South Carolina, in 1712, Maryland in 1715, Virginia; repeatedly from 1667 to 1714, gave a negative to it by special enactment. The lawyers also declared the fear groundless; and the opinion of his majesty's attorney and solicitor-general, Yorke and Talbot, signed with their own hands, was accordingly printed in Rhode Island, and dispersed through the plantations. 'I heartily wish,' adds Berkley, 'it may produce the intended effect;' and at the same time he rebuked the irrational contempt of the blacks, which regarded them as creatures of another species, having no right to be instructed. In like manner, Gibson, the Bishop of London, declared that 'Christianity and the embracing of the Gospel does not make the least alteration in civil property;' while he besought the masters to regard the Negroes 'not barely as slaves, but as men-slaves and women-slaves, having the same frames and faculties with themselves.'"

[Ed.]

cannot be a more uneasy state, either to those who govern or those who are governed.

III. That these things may make the greater impression upon you, let me beseech you to consider yourselves not only as masters, but as *Christian* masters, who stand obliged by your profession to do all that your station and condition enable you to do, towards breaking the power of Satan and enlarging the kingdom of Christ, and as having a great opportunity put into your hands of helping on this work, by the influence which God has given you over such a number of heathen idolaters, who still continue under the dominion of Satan. In the next place let me beseech you to consider *them* not barely as slaves, and upon the same level with laboring beasts, but as *men-slaves* and *women-slaves*, who have the same frame and faculties with yourselves and have souls capable of being made eternally happy, and reason and understanding to receive instruction in order to it. If they came from abroad, let it not be said that they are as far from the knowledge of Christ in a Christian country as when they dwelt among pagan idolaters. If they have been born among you and have never breathed any air but that of a Christian country, let them not be as much strangers to Christ as if they had been transplanted, as soon as born, into a country of pagan idolaters.

Hoping that these and the like considerations will move you to lay this matter seriously to heart, and excite you to use the best means in your power towards so good and pious a work; I can-

not omit to suggest to you one of the best motives that can be used for disposing the heathens to embrace Christianity, and that is *the good lives of Christians*. Let them see in you and your families, examples of sobriety, temperance and chastity, and of all the other virtues and graces of the Christian life. Let them observe how strictly you oblige yourselves and all that belong to you to abstain from cursing and swearing, and to keep the Lord's day and the ordinances which Christ hath appointed in the Gospel. Make them sensible, by the general tenor of your behaviour and conversation, that your inward temper and disposition is such as the Gospel requires, that is to say, mild, gentle, and merciful, and that as oft as you exercise vigour and severity, it is wholly owing to their idleness or obstinacy.

By these means you will open their hearts to instruction, and *prepare* them to receive the truths of the Gospel; to to which if you add a pious *endeavour and concern* to see them duly instructed, you may become the instrument of saving many souls, and will not only secure a blessing from God upon all your undertakings in this world, but entitle yourselves to that distinguishing reward in the next which will be given to all those who have been zealous in their endeavours to promote the salvation of men and enlarge the kingdom of Christ. And that you may be found in that number, at the great day of accounts, is the sincere desire and earnest prayer of your faithful friend,

EDM. LONDON."

May 19, 1727.

### Miscellaneous.

#### MISSIONARY LIBRARY.

SCENES IN THE WILDERNESS—*An Authentic Narrative of the Labours and Sufferings of the Moravian Missionaries among the North American Indians.* N. Y., 200 Mulberry street. (*A Sunday School Book.*)

[Continued from page 373.]

The congregation of Gnadenhutten

being joined to that of Bethlehem, this settlement was placed in a posture of defence—the town surrounded with palisades, a constant watch maintained both by night and day, while those who were at work had a guard. \* \* \*

Not only were the Christian Indians in peril from the hostile tribes, exasperated because they would not rise in arms



against the English, but from a strange fanaticism among the whites, who chose to think that as God required the Israelites to exterminate the Canaanites, so ought the whites to treat the heathen of this country; and were offended with the brethren for giving them protection and assistance.\* A treaty of peace was ratified in 1763; but previous to this, the war having changed to a different quarter, a new settlement, about a mile from Bethlehem, called Nain, with all the necessary buildings, was completed, and then another (Wechquetank) beyond the Blue Mountains.

Difficulties again occurring, and the feeling of hostility to these inoffensive Indians on the part of the whites running very high, these two settlements were abandoned with great regret.

"They left, for strange occupants to take possession of, their houses, their land in a fine state of cultivation, together with their harvest, which they had just reaped, with almost all their cattle:—rich spoil for such of the white people as resided in that vicinity, and leading to the conclusion, that a spirit of rapacity was mingled with their, perhaps, assumed fears of the Christian Indians."

So intense became the excitement that the Government of Pennsylvania, becoming alarmed for their safety, ordered all the baptized Indians to be brought to Philadelphia.

"The season of the year, the inclemency of the weather, the insults and threats they met with on the road, (many as the train of wagons passed along saying that hanging and burning ought to be their doom,) the aged, the sick, the infirm, and the young children, that composed part of their company, all combined to render their journey to Phila-

delphia exceedingly tedious and painful. Three days they were on the road, arriving in Philadelphia on the 11th, at ten o'clock, A. M. Having reached this city, the train proceeded to the barracks, where, by order of the Governor, they were to be lodged; but upon their arrival the soldiers refused them admittance. Thus excluded from the barracks, they were compelled to remain in the street until three in the afternoon; surrounded all the while by an angry mob, who were continually reviling them, and charging them with all the outrages committed by the enemy; threatening, at the same time, to kill them on the spot. In the midst of all their rage, derision, and threats, the Christian Indians sat wholly unmoved, not uttering one word, but relying solely on the providence of God, to whom alone they afterward ascribed their preservation.

"Several painful hours having thus elapsed, and the soldiers still persisting in their resolution, despite of the express orders of the magistrates of the city, the wagoners were at length ordered to proceed. Surrounded and followed by a large, tumultuous concourse of people, they passed on, until about six o'clock this inoffensive and injured company arrived at Province Island, in Delaware River, about six miles below the city. At this place, some large buildings having been provided for them, they were lodged in them, and afterward settled on this island as well as circumstances would permit."

The fate of a settlement of harmless Indians, who had long lived quietly among the English in the small village of Canestoga, near Lancaster, may serve to show the tender mercies of the white man at this time, and will bring a blush to the cheek that such were our countrymen.

"A party of white people murdered fourteen of their number, the rest having escaped to Lancaster. The magistrates of that town immediately took them under their protection, and lodged them in the workhouse, a strong and secure building. Thither, however, the

\* This convenient interpretation, not of Scripture, but of the Divine will, has been more than once made when the lands of Indians have been coveted. It is not impossible it may be revived when the Indian territory becomes improved.

murderers followed them. They marched into the town at noonday, broke into the workhouse, and though the poor defenceless Indians begged for life on their knees, the ruffians massacred them all in cold blood, and threw their mangled bodies into the street. They then departed with a shout of triumph, threatening that the Indians in Province Island should soon share a similar fate."

Feeling increased apprehensions for the Indians on Province Island, Government resolved upon placing them under the protection of the English army, sending them by the way of New York. They had proceeded as far as Amboy when an express arrived from the Governor at New York forbidding any Indian setting his foot on the New York territory. Thus they were compelled to return, and were lodged in the barracks at Philadelphia, where they were guarded day and night. "As the fury and number of the mob still increased," says the historian Holmes, "the magistrates were obliged to adopt more serious measures. The guard was doubled, eight pieces of cannon were planted before the barracks, and a rampart thrown in the middle of the square. The citizens, some of whom were young Quakers, took up arms and repaired to the barracks in defence of the Indians. Twice the rebels prepared for an attack, but being fully informed of the measures of defence taken by Government, abandoned their murderous design."

Their confinement to the barracks was a severe trial—the fever and small pox broke out among them, greatly exciting their dread and horror.

"Sad indeed was the scene that followed. In a little while fifty-six of their number were removed by death. The survivors sorrowed for the departed not as those without hope: regarding them as released from all misery, pain and distress, by a most happy translation into everlasting life. Most edify-

ing was it to all who had visited those dying Indians, to see with what resignation they bore their sufferings, and the cheerfulness they evinced in the final hour, in the hope of soon seeing their Saviour face to face. Their last resting place, after all their wanderings and trials in the service and for the sake of Christ, was a burying ground called Potter's Field."\*

Peace was concluded with the hostile tribes in 1764. Great was the joy of the Christian Indians, who removed to a spot selected for them on the banks of the Susquehannah, at no great distance from the North Bend. Here they built Friedenshutzen. At first provisions were scarce; they subsisted on wild potatoes and various other roots and plants dug by the women and children for bread, but industry soon overcame all these difficulties.

"But that which to the brethren was of greater importance by far, than to have their wine and oil increase, was the cause of religion, which flourished greatly in Friedenshutzen; and this not only in the congregation itself, but among those, as yet, wild and untaught natives of the forest—great numbers of whom, attracted by the fame of the settlement, flocked thither to see a sight so strange and so novel.—Frequently the whole assembly was so moved, and the weeping of the congregation so general, that the missionaries were obliged to stop, and mingle their tears with those of the people. Among the Indians, who with the ancient Stoics, held tears in the most supreme contempt, to behold this new floodgate of deep feeling opened, was a striking proof of the powerful efficacy of the gospel on their hearts. 'Whenever,' said one of the converts, 'I saw a man shed tears, I used to doubt whether he was a man. I would not have wept, though my enemies had cut my flesh from my bones. That I now

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\* Now Washington Square. Would to God that they who now enjoy its grateful shades, touched by the recital of the wrongs of those on whose ashes they tread, would succor the vanishing remnants of this race.



weep is of God, who has softened the hardness of my heart.'"

Leaving this village for the present, we follow the steps of the intrepid, active and enterprising Zeisberger in his excursions to extend the knowledge of the Redeemer. Traversing an extensive wilderness, interspersed with rivers and creeks, mountains and swamps, passing over plains, overgrown with grass so high that a man on horseback was covered by it when it was wet with the dew or rain, drenched by it to the skin—now threading an intricate path through the forest, and now, sleeping in the open air, exposed to cold and rain—how sorely must this noble missionary have been tempted to weary of his work. He pressed forward till he reached the end of his journey on the Alleghany river, not far from its entrance into the Ohio, and at no great distance from the present city of Pittsburg, and found himself among the Senecas, a most wicked and blood-thirsty race; they listened, however, to his message, consented to his forming a settlement among them, which he did in 1768, and preached every day with great effect. Opposition, as usual, was soon excited, and Satan is never at a loss for instruments to oppose the gospel.

"The old women of the village were the first active opposers. They said the Indian corn was blasted, or devoured by the worms: that the deer and other game had fled from the woods: that chestnuts and bilberries would no longer grow in their country, because the white men brought strange things to their ears, and the Indians began to change their manner of life. To give the greater effect to their representations, the sorcerers appointed solemn sacrifices, and offered up hogs by way of atonement. This was done to appease the wrath of the Great Spirit. The flame which was thus kindled was increased by secret messages sent by the Six Nations to the In-

dians of Goshgoshing, in which they urged that Zeisberger should either be banished from the village or murdered."

The inhabitants of the town were at length divided into two parties—Wan-gomend led the opposition, Allemewi the Christian party.

This last was a wonderful instance of the power of grace. "After living to the great age of 120 years, with every inveterate habit and feeling of the savage, at this extreme point of human life he embraced the gospel. After his baptism he could not sufficiently express the peace he felt, even his frame seemed to borrow new vigor. "Not only," he said, "is my heart at ease, but my body is restored to health. I could not believe that I should enjoy such happiness."

The Christian party resolved to separate from the others, and erected a few hunting huts and a little wooden chapel about 15 miles distant, where they enjoyed great spiritual prosperity. "Numbers, indeed, from the hostile village, even of those who had plotted their destruction, who had never spared the captive or known kindness or pity, came to lay their ferocity and savage hatred at the foot of the Cross. These fierce men of the forest stood around Zeisberger, and said "that his God should be their God, and that they would go with him wherever he went."

Glichican, too, the brave warrior, the eloquent orator, the sage counsellor, came to hear, that he might confound the missionary, but the Word, quick and powerful, changed him into an open advocate.

In 1770, they removed to the Big Beaver, a tributary of the Ohio, near his residence, and erected a new village, Friedenstadt. Here they were

signally favored with tokens of the Divine approbation. The wife of the aged chief, Allemewi, who bitterly opposed her husband's conversion, was herself baptized. One of the party who de-

stroyed Gnadenhutzen, joined them; and the Heathen preacher, Wangomend, "preached the faith he once labored to destroy."

[To be concluded in the next Number.]

## Intelligence.

**FUNDS.**—The Church has been already told, that more thousands were needed than there were hundreds in the treasury to meet the October stipend. These hundreds and more have been already sent out, for the Treasurer has advanced beyond the receipts in his hands; and now upon the Secretary's table are the reports of various Missionaries, in which touching appeals are made for the prompt payment of this quarter's salary, for their necessities are great. To these appeals no answer can be made—no answer save that their brethren of the household of faith are unmindful of their great need—unmindful that even the cup of cold water shall receive its reward.

Must this be so? Is the support of the Missionaries to be doled out grudgingly? Shall we not again find the cheerful giving which God loves? The Laity have ever promptly responded to the call of the Church. Whence then this indifference to this most righteous debt due from us to the West?

Saviour, we own this debt of love:  
O, shed thy spirit from above,  
To move each Christian breast.

And for the Missionaries—Grant, O Lord, that in all their sufferings here upon earth, for the testimony of Thy truth, they may steadfastly look up to Heaven, and by faith behold the glory that shall be revealed.\*

\* Collect for St. Stephen's day.

**LIBRARY OF THE DOMESTIC COMMITTEE.**—Some progress has been made in procuring a suitable Library. It is as yet very small and incomplete. From those who feel interested in the cause of Missions, we should be glad to receive donations of Books and Pamphlets. These should be directed to the *Secretary of the Domestic Committee*, 281 Broadway, New-York.

**INTELLIGENCE FROM MISSIONARIES.**—The reports of the Missionaries are now semi-annual. The Secretary is thereby enabled to present a full outline of the Domestic Missionary operations of the Church during the six months preceding. Owing to the delay in receiving the reports, this outline, as was the case last year, must be deferred until the December number. This plan renders the pages of the Domestic portion of the Spirit of Missions rather barren of intelligence during a large portion of the year, but presents a clearer view of what has been done, and what yet remains to be done, by the Church; and gives the Secretary an opportunity to carry out that resolution of the Board (1842) which directs the Editors of the Spirit of Missions to give increased *variety* to that periodical.

### CHANGES.

*Maine.*—Bishop Henshaw has accepted the resignation of Rev. F.



Freeman, missionary at Augusta. October 1st, 1843.

*Ohio.*—Bishop McIlvaine directs discontinuance of the stations of Maumee city, Rev. J. S. Large; and appoints Rev. Samuel Marks, at Huron, from October 1, 1843. Salary, \$100.

*Indiana.*—Bishop Kemper has appointed Rev. R. S. Adams, at Mishawaka, from July 1. Salary, \$250; outfit, \$100. Also, Rev. Foster Thayer, at Vincennes, from August 1, 1843. Salary, \$300; outfit, \$50. And has accepted the resignation of the Rev. F. H. L. Laird, Logansport, from October 1, 1843. Rev. C. H. Page ceased to

supply Jeffersonville, on Oct. 1, 1843. Salary, \$37 50 for quarter.

*Missouri.*—Bishop Kemper has appointed Rev. Wm. B. Otis to Boonville, from October 1, 1843. Salary, \$300; outfit, \$50.

*Illinois.*—Bishop Chase has appointed Rev. Wm. Allanson, at Fox River, from July 1, 1843. Salary, \$250.

*Kentucky.*—Bishop Smith has appointed Rev. George Beckett, Deacon, at Bowling Green, from October 1, 1843. Salary, \$200; outfit, \$25.

*Tennessee.*—Bishop Otey has appointed Rev. L. Jansen, at Jackson and Brownville, from July 15, 1843. Salary, \$350; outfit, \$100.

## FOREIGN.

### Africa.

Letters have been received from the Rev. Mr. Payne, under date of 12th July, from which we make full and interesting extracts.

The readiness with which he stepped into the place of the departed Minor, the patient hope which he exhibits in taking up the labor from which a brother had just been removed, and the cheerfulness of spirit which he displays, in view of all the trials which may come upon him, are indeed proofs, that those who are in the field are not discouraged.

It is not our part to scrutinize with anxiety the purposes of Divine Providence, in the withdrawing our deceased brother from such a field. It is enough to know that he died in peace, confiding in the wisdom and goodness of that Lord, to whom all things are

committed in this world and in the world to come,—leaving his last testimony to the truth of those immortal hopes which he had gone to proclaim to a people in darkness, and administering (who can say how extensively?) to *our* good, by the pious sorrows which will melt over his tomb,—the sacred impressions which the relation of his fate may make on many a heart,—and the encouragement afforded by his unshaken faith.

We know that we speak the feelings of the remaining few, when we say, that they are not disheartened, but encouraged: and if they are so who “stand in jeopardy every hour,” well may we gird ourselves up to their hearty support. They ask for aid: they call for men—faithful and zealous men.

May He, whose is the silver and the

gold, dispose the hearts of his people to give liberally, as God hath prospered them. May the Lord of the harvest raise up speedily labourers for this Mission, so urgently renewing its call for reinforcement.

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TABOO STATION—DIFFICULTY BETWEEN  
TWO NATIVE TOWNS.

The following extract from Mr. Payne's letter conveys a lively but distressing picture of the character and condition of the natives on this coast:

"July 12, 1843.

"You will observe that I write from the station occupied by our late brother Minor. I have been here for eight days past, for the double purpose of settling his affairs previous to the return of the "Atalanta," and trying to make peace between two towns in sight of the Mission-House, which, for the last two months, have been threatening to make war upon one another.

"A brief statement of the history of this controversy cannot be uninteresting, as it will give some idea of the character and social condition of those, to save whom we cheerfully suffer the loss of so many things dear to the heart. Some two years ago, 'Batee,' of the Neapo family, occupying the town nearest the Mission-House, for some reason, forsook the town of his family, and identified himself with the family of another town belonging to the same tribe, but between whom and his own people there was little good feeling. To vex his family, as it would appear, for his alleged grievance, he delivered into the hands of his new friends a creek, which had always belonged to his own family. All such property belongs to families; and, although Batee's being the eldest of the brothers gave him the control over that creek while he remained at home, his family by no means conceded to him the right to give away their property. The Nyimlepo, however, assuming the validity of Batee's title, proceeded to break up the wares of the Neapo in said

creek, and to put their own in place of them. This was esteemed a great outrage by the Neapo, who long remonstrated against it, to no purpose. At length, having a good opportunity, they captured fifteen of the Nyimlepo, together with divers articles procured by them from a trading vessel, and put them in fetters. Soon after this news reached the Nyimlepo, they caught a Neapo man, and wounded him severely with a cutlass. He, however, escaped from them, and reached town; whereupon the Neapo cut a number of the prisoners. The Nyimlepo were now greatly exasperated. At this crisis, however, the Baboes interfered, and prevailed upon the Neapo to give up the prisoners. They persisted, however, in retaining the articles of trade captured, as a security for the return of their property.

"Such was the state of matters when I undertook to settle the controversy. Taking with me two aged "Tehlah," or lawyers, from my own place, I proceeded to all the parties involved in the quarrel, from town to town, to ascertain the real state of things. And I must observe, by the way, that my opinion of African native talent has been greatly elevated, while listening (as my knowledge of the language has enabled me to do) to the speeches of my *Grebo lawyers*. Indeed, if a knowledge of the laws, customs, and usages of his people, and those with whom he has intercourse, the ability to apply this knowledge, calmly, judiciously, and impartially, to settling matters of controversy, and the power of enforcing his reasonings by pertinent, copious, and striking similes and illustrations, should entitle him to such a character, then I do not hesitate to pronounce Krah Leah (one of the men brought with me,) the *Grebo Tehlaâ*, an *able African statesman*.

"Having gone through nearly the whole Plabo tribe, collecting information, and enlisting the influence of neutrals, we ascertained that the Nyimlepo would consent to no overtures for peace, so long as their property was in the possession of their enemies. Accordingly, the first thing we did was to demand of the Neapo the trade goods



which they had taken from the prisoners. After much talking and objecting, it was at length agreed that the goods should be placed in the hands of the arbitrators, to be retained by them until the matter was finally adjusted. The obstacle having been thus removed, we next summoned the Nyimlepo to meet their adversaries, with the arbitrators, in the oldest Plabo town, to discuss and settle the whole matter. Many objections and fears were urged against doing so; but at length a reluctant assent was obtained to meet, though they could not be induced to fix upon any time. Such was the state of things last night.

"Early this morning a vessel was in sight. The unsuspecting Neapo, relying upon the promise of the Nyimlepo, made yesterday, to meet to 'settle the palaver,' sent off six boys to the ship, entirely unarmed. Their enemies, taking advantage of this, sent off two large canoes, well manned, and furnished with arms, ropes, and all necessities, to accomplish their purpose. All reached the ship safely; but as they were returning, the Nyimlepo pounced upon their unsuspecting neighbors, captured them, and proceeded to the shore. As they were landing, however, one of the captives, who had been left untied, leaped overboard, and reached his town in safety. The remaining five were taken ashore, gashed and maimed most barbarously. One, it is feared, will not recover.

"The scene which ensued beggars description. Even the imperfect idea, however, which I shall be able to convey to you, of the degraded and barbarous character of these people, will be sufficient to cause feelings of horror, as well as to enlist your most earnest prayers for their salvation.

"To enable you to realize the scene of this morning, you must understand that the Taboo river, (or Horau,) for a mile before emptying into the ocean, runs parallel with it, due west; but, two hundred yards from its mouth, sweeps around due south, and discharges its waters into the sea. Just at its mouth, on the east side, is the Neapo town. On the opposite shore, but half a mile from the mouth of the river, on the strip of

land which divides it from the ocean, is the Nyimlepo town. The Mission-House is situated two hundred yards from the top of the high bank, on the north bend of the river, overlooking both towns, the mouth of the river, and the high ridge of land extending from the Nyimlepo town to the mouth of the river.

"As soon as information of the capture of their people reached the Neapo town, the air was rent with the wailings of the mothers, the sisters, and the wives of the captured. They ran through and around the town, throwing their limbs and bodies into every variety of wild and violent gesture. The town drum beat. All seized their cutlasses and guns. Then, bedaubing their faces with black paint, sticking bunches of black, sooty feathers over both ears, or on the top of the head, girding around their loins monkey-skins and cartouch-boxes made of leopard's skins, with long straps of the same dangling down to the ground,—the very personification of one's youthful conceptions of devils,—they sallied from the town pell-mell, throwing their guns into the air and catching them, ringing bells, blowing horns, brandishing cutlasses, and calling out, 'Come on! come on! let us go over—let us cross at once and fight!' Their adversaries professed equal willingness to fight. Painting and dressing themselves in a still more hideous manner, realizing the worst conceptions of savage barbarity,—for they are a peculiarly savage people, being the same, who, while Mr. Minor was here, plotted the capture of a Dutch vessel lying off the river,—they ran down the side of the river to its mouth, within a stone's throw of the Neapo, shouting, dancing, ringing, singing, and calling out, 'Yes—come on! come on, Kraplu,' (the headman of the Neapo,) 'you man with a crooked neck—you rich man clothed in a ragged garment—you toothless man—you poor fellow, who, since your father's death, have never been able to build you a house—you who have to work your own farm, having no one to assist you. Yes, come on! let us fight.'

"Fearing that the prisoners might be killed, after despatching a messenger to

call the King of Grand Taboo, who had been acting with me in trying to settle the controversy, I hastened across the river. To a stranger, all hope of saving the prisoners would have appeared foolish. 'Let us kill them.'—'Let us bring them and cut them again.'—'I will kill one.'—'I will take off his head!'—Such language, accompanied with the most violent, fiendish gestures, shouts, dancing, and singing, alone met the ear. The women, too, were dancing, and joining in the savage triumph. 'My heart rejoices,' said an old woman to me, as I entered the town. 'They (the Neapo) caught five of my children, and now we have caught them.' Having got an interview with Nemah, the father of the town, he assured me that no further injury should be done to the prisoners. It was a sickening scene, indeed; but it was some relief to learn, that amidst all the show of rash and headless rage, the principle which governed the multitude was 'an eye for an eye,' and 'a tooth for a tooth;' those having received most injury amongst the prisoners, who had been most active in torturing their own people when in their power. One man assured me, that all obstacles to 'settling the palaver' were now removed, their enemies having received at *their hands* the same treatment which they had received from them.

"Thursday, July 13th.—This morning, the deputation from Grand Taboo, for which I sent yesterday, called at the Mission-House for me to accompany them to the king's place, to demand the prisoners. I sent them on, however, before, promising to follow myself, as soon as I could get off. I then called Kraplu, the headman of the Neapo, from whom the members of the family at this station have always received great kindness, and after showing him that I had done all in my power to avert war, told him, that, after demanding the prisoners, if they were refused me, I should consider my work done, and proceed home. He seemed convinced of the justness of my statement, and said, if I wished, I could now leave the matter in the hands of his own tribe. Indeed, his manner indicated a sullen

indifference to any further negotiation for peace, and his mind seemed to be wrought up to the determination to avenge himself for the outrage which he had received, though at the instant sacrifice of the five captives.

"My paring with the son of Kraplu was quite affecting. This young man, named by Mr. Minor 'John Musu Neapo,'—the last being his family, and the one before it his native name,—had acted for some time as his interpreter and general assistant. He had long, previously to Mr. Minor's death, renounced the superstitions of his people, and so great was his thirst for knowledge, and so uniformly religious his conduct, that Mr. Minor thought with a little more instruction he would be prepared for admission into the Church. Since Mr. Minor's death he has had entire charge of the station, and his conduct has been altogether answerable to the early hopes entertained concerning him. He seemed extremely reluctant to part with me, urging me by every consideration which he could devise, to remain until the 'palaver' was fully settled. When at last he saw that I was determined to leave, he asked me with evidently deep emotion, what would become of him and the station in case war actually begun? It seemed a great relief to him to learn that I should continue to visit him as usual until a teacher or missionary arrived. 'But,' continued he, 'when the teacher arrives, suppose he will not consent to settle where there is war, what then?' 'I beg,' said he, 'Mr. Payne, if no teacher *will* come here, that you will send a canoe and take me and my wife away. *It is true.* I believe the gospel, and want to be led by it. Since this palaver begun, my heart has never ceased to be troubled on account of it.'

"After getting breakfast and commending Musu and his scholars to that God 'who ordereth all things well,' I proceeded to King Siah's town, which was on my way towards home, to demand the prisoners. I found him sitting in a dark mud house, to avoid the glare of light, which he found intolerable to his almost sightless eyes. Having reminded him of my efforts to make peace amongst his people, and his own



professions of a strong desire to secure this object, I asked him why, after making such professions, he had allowed his people to renew the 'palaver' by making prisoners of their brethren; and begged that if he was still desirous of peace, he would deliver up the men who had been captured and so cruelly treated. He said it was true his people had made some of the Neapo prisoners, but they did not design to do so when they went to sea, and were only provoked to do it by the insults of those who were taken; but that now he had them in his power, he could not think of giving them up until their father Kraplu *begged* for them, as he had done for his people when similarly situated.

"I then told him that I could say or do nothing more, and would therefore take my leave of him. I hoped, however, that as all his tribe had now undertaken to settle their unhappy difficulties, that they would be able to do it.

"Just as I was taking my leave of 'the old King,' as he is called, King George of Grand Taboo, the father of one of our scholars, 'S. H. Tyng,' marched in at the head of twenty armed men besides the old men of his town. Fearing the delegation which he had sent would not be able to accomplish their object, he had followed himself with his company. Finding I was about to leave, he entreated me to wait a moment to hear *his* word; and then I might leave. I yielded a reluctant assent, well knowing from the spirit which I had seen manifested by Siah's people, that nothing more could be accomplished. And such *was* the result. After a long talk between George's people and Siah, the latter stubbornly maintained his position, and called Gnisnal (God) to witness, that unless Kraplu did beg, war should be the consequence. George then turning to my interpreter, said, 'Tell Mr. Payne we thank him much for the part which he has taken in this matter. True, we (the Plaboos) were tired of trying to 'settle this palaver' before he came. But he has inspired us with new courage by his presence; and now that we are all again enlisted in this matter, as he can stay no longer, we must allow him to go. I shall not fail to keep him apprised of the progress

of the matter, and if his wishes and mine shall be gratified in making peace amongst this people, he shall have *all the glory* connected with it!'"

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JOURNAL OF THE REV. MR. PAYNE.

We proceed to make some extracts from Mr. Payne's Journal, which will show something of the state of the Mission during the first six months of the present year:

"Sunday, January 29th.—An interesting incident was related to me this morning by Gnebwi.

"Before a doctor's house, by the side of our little chapel, was performed the ceremony of inducting a candidate into the profession. G. had urged the doctor not to do it to-day, on account of its being the Sabbath. But he insisted that the ceremony should go on, and accordingly at the appointed time it begun. G. in the mean time had assembled his scholars in a Sabbath school for instruction. While thus engaged the head tradesman of the place came along, and looking into the school-house, remarked, 'This is rather a medley business; making a doctor on one side, and praying to God on the other.' This he said with a manner rather disparaging to the latter engagement. 'Well,' says G., 'let us now make trial and see which is true and good, *our work* or the doctor's. Let us pray to God that, if that in which the latter are engaged is wrong, they may be made ashamed.' He accordingly knelt and prayed thus with his scholars. It appears that one part of the ceremony above named is to kill a fowl, and after putting some of its blood upon the eyes of the candidate, to hide the head, and put him to looking for it. The idea is, that if he has been truly called to his profession and properly instructed, he will hear the *fowl's head calling to him*, and thus be enabled to find it. If he fails, it is a disgrace to the instructed as well as the candidate himself. Such was the result in the present instance. After G. and his scholars had prayed, they were informed that the candidate, after a long search, could not find the head, and consequently the doctor

and his disciple were filled with shame."

"Sunday, February 26th.—This morning admitted to the Church two natives. One a young Krooman, aged 20, who has been for some time living in my yard, a son of the most prominent man at Cavalla, and the other a scholar, aged 16, the son of the 'Bodia,' or, as he is called in English, King. The former was baptized by the name of 'Kedeh William Spear,' and the latter that of 'Nyab John Bristed.' The number of communicants present was nineteen, including three Colonists, visitors, who were with us on the occasion."

"Sunday, February 26th.—This morning G. came to me early, begging me to assist him in rescuing an old woman, who had been taken out behind the town to drink 'Gidu.' She was apprehended upon the charge of having witched a nephew's child, although that nephew supported her, and she had been a mother to the child! Soon after reaching the place to which the old woman had been carried, the nephew came forward, and declaring that he did not believe his aunt guilty of the charge brought against her, begged that she might be released. He stated at the same time, that he had no knowledge of any intention on the part of the people to seize the woman, and that it was against all his feelings and wishes. After long persuasion and much opposition, I seized the woman's hand and took her away. She herself, however, would not willingly be taken away. The suspicion of having killed her own child, as she felt it to be—of a nephew too, who had been a son to her—was a shame and dishonor which she could not endure, and to wipe it off she would gladly risk her life by passing through the dreaded ordeal."

"Monday, March 5th.—Preached this morning for the first time in the small chapel, built in native style by the people in the large town. The congregation was much larger than usual, numbering about two hundred souls. The deportment of the people was serious and respectful."

"Thursday, March 23d.—Although the trying circumstances under which the following record was made have passed away, through the tender mercy of God, I think it proper to transmit it to you, that you and the Church may know *some of our difficulties*, and thus be the more engaged in prayer for God's blessing upon the means used to save an ungrateful, degraded, and perishing people.

"It was five years last July since I landed, as a Missionary of the Cross in Heathen Africa. During this time I have experienced constant blessings from the hand of God. Almost good health, apparent favor in the sight of the heathen—full schools—good congregations—and some immortal souls gathered in from the perishing mass around me, to present as stars in the crown of rejoicing 'in the day of the Lord.' These are some of the many favors with which God has encouraged his unworthy servant. That such has been my lot in a heathen land has been a matter of surprise. From the word of God, the known enmity of the human heart to God, I expected opposition and persecution, and was prepared, or prayed to be prepared, if such might be the will of the Lord—for death.

"Such expectations have now been, to some extent at least, met. A 'palaver,' originating, I think, chiefly in an attempt to raise the prices of rice and palm oil—the staples of this region, though professedly aimed against traders in the Colony, has been extended to me with aggravated circumstances. When, to all appearance, the very best feelings prevailed amongst the people towards me, and without my having received any intimation of it from them, a law was passed prohibiting everything whatsoever from being brought to the house to eat, burn, or for any other purpose. Threats too were made of stopping our girls from getting wood from the forest, and even of taking all the children from our premises forcibly, unless the prices on the necessaries which we are in the habit of buying, were doubled, the prices now given being already in advance of those received from trading vessels, and on the coast generally! The people too now as-



sumed a hostile attitude, keeping aloof from our house, throwing out such remarks as 'They have come to cheat and not teach us—we can better do without them,' &c. &c.

"Now all this I cannot but consider persecution :

"1st. Because I have from the beginning constantly placed before the people our Missionary character, and our course has shown it to be such.

"2d. I have to the extent of my ability, not only on Sundays, but day by day, preached the gospel.

"3d. I have ever been kind to this people, sympathising with them in their afflictions, and doing what I could for their souls and bodies.

"I know not how the matter may terminate, but should it—as, if persevered in, it must—force us to leave, I shall do so, feeling that I have sincerely labored to benefit and save this people. And now, O Lord God ! I leave the cause in thine own hands ; for thine it is, and I am thine, and thou art the Almighty !"

"Sunday, April 2d, 1843.—It is one year to-day since I re-entered upon the duties of this station, after returning from America. During this time I have preached here every Sunday morning except one, when I preached the annual sermon before the Mission at Mount Vaughan.

"Besides preaching on Sunday, and giving daily religious instruction to the boarding scholars connected with the station, I have also preached, in most instances nine, on an average six times during the week, in the villages around Cavalla, making a total of three hundred and twelve discourses during the year, besides translating two hours in the morning, and attending to the multifarious duties connected with the charge of a large family. I have not been prevented in one instance that I can recall, from discharging my duties by indisposition. I have been enabled to preach the gospel plainly, fearlessly, and, so far as I know, faithfully. God has been pleased to honor my instrumentality, so far as to permit me to admit ten, and re-admit another heathen to His church upon good evidence of 'repentance towards God and faith in the Lord Jesus Christ.'

"I record these things, not, I trust, in the spirit of boasting—for why should I, —of what *God* has done *in* or *by* me ; but as cause of sincere and cherished gratitude towards God for his abounding mercy to me and to poor Africa, and as encouragement to those who may be associated with, or come after me, to publish the Gospel in this land of darkness."

"Monday, April 23d.—The congregation today quite good, the temporary alienation of feeling about the trade 'pallaver' apparently passing away. To-night our family was thrown into some confusion by a rumor that the Colonists were about to make an attack upon Graway, in consequence of the people of that place having stopped Colonists from passing, in violation of their treaty with the Colony. Very soon after I received a message from the head man, couched in the most respectful terms, saying that in allowing themselves to be induced to make the late law about trade, they had done a most foolish, and, as regarded me, a most ungrateful thing. All this they attribute to not having consulted me beforehand. This they would endeavor not to repeat, and, therefore, now sent to ask me, in case the Grawayans were attacked by the Colonists, what course they ought to pursue ? I assured the messengers that I did not at all credit the report, but if it proved true they should by no means identify themselves with those who had committed the act which had provoked the reported attack."

"Thursday, May 25th.—This afternoon I had unexpectedly another 'gree-gree' harvest. Preaching in 'Gideh Horo's' house, the oldest headman now at Cavalla, I was led, without having intended it, to extend my remarks against the 'gree-gree' system. When I had closed, a man who had expressed the same views twelve months ago, reiterated again and again his conviction of the truth of all that had been said. I reminded him of his former declarations, and called upon him to act out without delay his oft-repeated convictions of truth. He declared himself ready to do so, as soon as he could bring his 'gree-

gree', which he had left in the 'bush,' to town. Meanwhile the subject was discussed by those in the house generally, and presently one man told my interpreter to go to his house and take all he had. Soon another followed, and at last old Gideh Horo desired us to tear down all his abominations—the collection of a long life! On our way I passed the door of another headman, the father of two of my boys, who a year ago would not on any account allow his 'gree-gree' to be touched, insisting that the limb which should be thus presumptuously used would be instantly broken by the indignant 'gree-gree.' Showing him the trophies which I had taken from a brother headman, I told him I should come for his soon. To my astonishment, he said 'Yes, come.' Taking him at his word, we snatched the fearful thing—a wooden bowl filled with mud, and surmounted by horns and feathers—from its long resting-place, and bore it home, much to the joy of his two Christian children."

"Tuesday, May 30th.—Yesterday at 5 o'clock P. M., departed this life **Rev. L. B. MINOR**, after repeated attacks of diarrhœa. To this disease he had been much subjected during his life, and he remarked to me more than once, that he expected it would terminate his 'appointed days' on earth.

"His health had been gradually declining for some months previous to a severe attack which he had about a month ago, at his station, inducing him to call in Dr. Savage. Through the instrumentality of the physician, he so far recovered his health in a short time as to be thought able to make the journey to Cape Palmas, with a view to taking a short sea voyage in the first vessel that might come along. I went down to accompany him; and on Tuesday, the 16th instant, he was brought from Taboo to this place in a hammock. His disease, which had been increased by the excitement of leaving home, was yet more aggravated by his journey, and with the exception of one day, when his symptoms appeared better, he continued gradually to decline, until his death. The doctor came down the day

after his arrival here, and continued with him constantly until he died.

"He gave the most gratifying evidence during his illness of growth in grace. During the early part of his confinement he was very nervous and impatient. But for a number of days before he was taken away, all appearance of this had disappeared.

"The following were amongst his last words, 'Farewell Mary! farewell sister! farewell brethren in the Ministry! farewell all! I die! But I do not regret coming to Africa.'

"Brother Minor was a native of Caroline Co., Virginia. He was graduated at Kenyon College, where he became pious, and determined to devote himself to the Ministry. He entered the Theological Seminary, near Alexandria, D. C., in the autumn of 1833, when I became acquainted with him, and from which time until his death we associated together on terms of friendship—never interrupted. During his theological course he was remarkable for his activity in doing good, temporal and spiritual, to the destitute around the Seminary, and for his early interest in the cause of Missions. His earliest predilections were for a Mission to the red men of our own forests; but being dissuaded from this design by his friends, his thoughts were next directed to China, that appearing at the time the only field open to those in our Church, desiring to preach the Gospel to the Heathen. Some time in the year 1834, however, the Rev. Dr. Milnor, then Secretary and General Agent of the Foreign Committee, being on a visit to the Virginia Convention, announced the desire of the Committee to attempt once more the establishment of a Mission in Western Africa, and suggested to such of the students as were looking forward to engaging in Foreign Missions, to examine their duty in reference to this field of labour. About this time a praying circle was formed amongst those seeking the path of duty in reference to Foreign Missions, to meet one morning in every week at 6 o'clock, for the special purpose of seeking the guidance of the Holy Spirit in so weighty a concern. In this



circle, were Dr. Savage, Dr. Boone, and brother Minor. After mature deliberation brother M. decided to devote himself to Africa. The deadly climate was a subject of much conversation between him and myself, and I am witness, that though he anticipated an early death, as the probable consequence of his proposed course, 'he counted not his life dear, so that he might finish his course with joy.'

"His Missionary life was one of much privation and hardship. He seemed to think the work of pioneering peculiarly his own, and was accordingly, successively, at Dehneh, 40 miles in the interior, at Barch, over 20 miles in the same direction, then at Garoway, 30 miles to windward of Cape Palmas, afterwards at Grahway, and finally, after his return from America, he located himself at Taboo, where he just got his station in successful operation when he was taken from it.

"As a preacher of the Gospel, brother M. was faithful and pointed, to an extent which might appear at times to border on severity and harshness. He left, however, an impression on his charge at Taboo, which, it is thought, will not be easily erased, and trained up a young native man, who was to him, as he will, no doubt, prove to his successor, a valuable assistant. As a member of the Mission, his counsel was, for the most part, wise and judicious. As a friend, he was constant, and never betrayed confidence reposed in him. His end was peace, and he now rests from his labours.

"He was buried, by his request, at this place."

"Friday, June 9th.—To-day, the old men of Cavalla came to me to profess their shame and regret for having included me, their best friend, in their 'trade palaver,' and to express their wish that matters might return to their former position. The truth is, having failed to accomplish their object in reference to the Colony,—the Governor having not only refused to grant their demand for increased prices on their produce, but required them to pay four bullocks before they would be allowed

the privilege of trading in the Colony again, they found it their interest to exclude me from the 'palaver.' All this I represented to them, and, after placing before them as forcibly as I could the folly and ingratitude of their course, I agreed to their request, they having given a written pledge that I should never be again involved in a similar difficulty."

"Sunday, June 25th.—More in attendance to-day than for some Sabbaths past. The chapel, indeed, was quite full. I was grieved, however, to learn, that the 'Sedibo' went in a body to the forest to get a piece of timber to make a new drum, notwithstanding the promise made by the people a year ago to observe the Sabbath. It appears that every member of this body is required to be present when the tree is selected for the drum, and to assist in cutting it down. G. was fearing a trial of his faith, but was saved it by a fit of indisposition, rendering him unfit to go out."

"Sunday, July 2d.—All the 'Sedibo' were called upon again to-day to go to the forest for the drum, which they have been preparing since last Sabbath. Last night my head-laborer, Gnebur, and a young krooman, who has been very punctual in observing the Sabbath, came to lay before me their difficulty. They knew it was wrong to go, but all except G. seemed to be afraid to encounter the 'palaver,' which refusing to go would entail upon them. My head-labourer declared his firm conviction of the truth of Christianity, and of the obligation of the Sabbath in particular. He said, of the latter he had been convinced by the following remarkable circumstances:—On one occasion, when he went to burn his rice-farm on Sunday, against his convictions, he cut himself severely with a 'bill hook.' A few hours afterwards, his boy met with a similar misfortune, and both returned home in consequence of it. On another occasion, when taking some wash-basins to a neighbouring town to buy fish on the Sabbath, his basins fell down, and all were broken. Since

that time he had not worked on Sunday. 'But,' concluded he, 'this palaver 'Sedibo' say they go make, pose I no go bush, I no fit him,' (*i. e.* I am not able to pay it.) The young krooman said he knew he ought not to go for the drum, but he had nothing to pay the fine which he should incur by not going. I represented to all as strongly as I could, the danger and folly of fearing **man** more than God, and exhorted them to obey God, whatever might be the consequence. My interpreter, however, was the only one who dared to take heed to my warning. He, thank God, has been at his post all day.

"Our Sunday school this afternoon numbered eighty children, being increased by the presence of the children from the Graway and river Cavalla stations, together with many stragglers, who came into the school-house through curiosity, but who were readily induced to improve their time by learning.

"It is my custom to catechise the members of the Sunday school on the subject of discourse in the morning, and to make such application of it, and additional remarks, as circumstances seem to call for. I thus address two heathen congregations every Sunday, besides meeting my immediate family, morning and evening, for instruction and prayer."

"Sunday, July 16th.—Preached today to a small congregation, owing to the temptation presented to the people to violate the day, by an English trading vessel lying off the place. The obstacles thrown in the way of these poor people embracing the Gospel, by nominal Christians, are many; but, thanks to His Name, 'the word of God is not bound,' and the same Almighty grace which has gathered such large and interesting flocks of humble disciples of the Saviour at Sierra Leone and Cape Coast Castle, in spite of the almost universally corrupt examples of Europeans, can at his pleasure 'take out a people for his name' from the heathen here, whatever difficulties may be thrown in the way by the devil or his agents.

"In the Sunday school we had about sixty children; amongst these

were twelve from Kablah, at the mouth of Cavalla river, where we have lately located one of our native scholars, named Manton Eastburn. The school having been placed under my superintendence, I have thought it best, for the good of scholars and teacher, that they should be required to pass the Sunday at this station. This being the first instance in which a native has been placed entirely alone, much anxiety is felt in reference to the success of the experiment. May this young man have grace to discharge his duties faithfully, as in the fear of God."

"Thursday, July 20th.—As Capt. Lawlin is now daily expected to touch at Cape Palmas on his way to America, I close this, with a single remark in reference to the health of the Mission, and a reference to the general condition of my own station, and that of the two others, of which I have the oversight. The health of the Mission, I am thankful to say, is at this time unusually good. Mrs. Payne's is better just now than it has been for many months. Mr. Hazlehurst has been remarkably favored thus far. Others are enjoying good African health. My congregations the last six months have averaged *one hundred*; attendance in the Sunday school, *fifty*; number of boarding-scholars, *thirty*. The present number is *forty*, it having been increased by those transferred from the school at Mount Vaughan. At Graway, there are *twelve* scholars. The number at Kablah has been stated before."

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We renew our declaration that the aspect of our African Missionary station is encouraging. Whatever the fears of the timid may suggest, nothing, it is conceived, has yet transpired, which would justify a relaxation of our efforts in the slightest degree. The husbandman is not easily induced to abandon the exertions which he is making to improve any particular spot of ground; but generally perseveres, even amidst many unfavourable ap-



pearances, until he either sees the reward of his labours in a plentiful harvest, or obtains full proof that the spot which he has chosen is irreclaimably barren.

The application of this is obvious:—If the means of improvement, adopted in the Mission, are acknowledged to be suitable to the end proposed, and its operations are conducted with a fair degree of prudence and diligence, would it be wise or justifiable to slacken these endeavours, because they are not immediately productive of *all* the good that we could desire? Rather, it is the part of wisdom and duty resolutely to maintain our standing, and patiently to continue in the field of labour, with the cheering hope, that improvement will at length take place; or, at least, to persevere until circumstances shall arise which absolutely forbid such exertions, or entirely destroy all rational expectation of ultimate benefit. Even if no fruit whatever had been gathered as the recompense of past labours, and if the prospect of future success were far less satisfactory than it is, these things surely should not soon deter from an enterprise which so evidently bears the stamp of Benevolence, and which, moreover, aims to impart benefits of the highest order to a race of men, whose claims on our justice, as well as

our compassion, have been too little regarded.

To the devout mind, it can only be necessary to add, that such efforts are sanctioned by the example of the Apostles, and other primitive Teachers of Christianity,—that they are required by the last command of the Saviour himself,—and that He has engaged to crown them eventually with success, in that degree which to His wisdom shall seem good.

Although, therefore, trials have been experienced since the commencement of the Mission, which, in the review, prompt a feeling of sadness, yet it is to be considered that circumstances of a different and most cheering nature are becoming more and more frequent, and more marked. It appears an inference warranted by facts, that those Heavenly influences which are so indispensable to success, have already, in some measure, been vouchsafed. The degree in which these may be hereafter bestowed, will probably depend much on the earnestness, humility, and faith, which mark the petitions offered up for them, to that ALMIGHTY LORD, who is more ready to impart blessings to His servants than an earthly parent is to *give good things to his children*; and who is, likewise, *able to do exceeding abundantly above all they ask or think*.

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### Miscellaneous.

IMPORTANCE OF FREQUENT DISCOURSES FROM THE CLERGY TO THEIR CONGREGATIONS, ON THE SUBJECT OF MISSIONS.

Fully to accomplish the vast, and, in many parts, the yet unattempted,

work which is before us, the whole Church must be roused to take its equal share of labour and sacrifice; nor have any means more efficient as yet been pointed out to us, by the leadings of Divine Providence, than

that which, in every instance, has been so successful,—the calling together of the congregations of the Church by their respective ministers, to lay before them the actual condition of mankind,—to point out the scriptural obligation which they are under to exertion,—to exhibit the actual successes of Missionary efforts, as incitements to efforts more commensurate with the case of the world,—and to engage their systematic co-operation, in prayer and in liberality. The event has proved, that in every place, a people has been found prepared of the Lord for his special service; only needing information as to facts, and to have the means of communicating to the wants of their wretched fellow-men pointed out, to induce them to abound *in this grace also*, and to emulate the ardour and liberality of those churches which are placed nearer to the sources of religious intelligence, and more directly under the influence of the zeal and example of those who have held on a long and lofty course of exertion, in the work of evangelizing Heathen nations.

All experience proves, that where due pains are taken to impart information to the Laity, and where they are frequently and affectionately reminded of the duty and the privilege of rendering unto the Lord of their substance for the extension of his kingdom, that the appeals will be cordially and liberally responded to. We doubt whether a single instance can be produced to the contrary.

Is it, therefore, too much to ask, when we consider the wants of the Church, and the imperative obligation resting on its members to supply them, as well as the blessing which results from an enlarged view of Christian

duty, that the Clergy would devote one sermon in every month, or one in every two months, to this matter?

The subject of Missions may well occupy the more frequent consideration of our congregations. They would thereby learn to praise God for the successes and progress of his Gospel, and to offer the aid of their Christian liberality in behalf of interests so important to the world, and which ought to be so dear to all who love our Lord Jesus in sincerity. Not only will the means of supporting and extending our Missions be thus greatly increased, but the most happy and important effects, by God's blessing, will follow upon the intelligence, the feelings, the character, and the joys, of thousands of the friends of Christ, who *now* are but very partially acquainted with the operations and the success of Missions.

If the affording of aid to this noble work were a burthen, it would be but just that it should be shared among all our congregations, that in all, as the Apostle speaks, there may be an equality. But this is not the view taken of this great, and lofty, and all-inspiring charity. The high vocation of the whole Church is to shine as the light of the world: nor ought any individual member of it, for want of the necessary instruction and exhortation of his spiritual guide, to be kept back from taking his share in thus enlightening the world by the diffusion of the Gospel.

The knowledge, too, which is thus communicated on the condition of heathen nations to the body of religious people, is of great importance, to impress them both with deeper convictions of the value of the Gospel, in the light of which they walk, and with

sentiments of gratitude to God for this inestimable benefit. That sympathy for perishing millions is thus spread, which surely ought to pervade the whole Church; and an increasing number of fervent and effectual prayers for the coming of the kingdom of Christ are thus called forth, and must bring down from Heaven richer effusions of Divine influences upon the universal cause of truth and righteousness, and upon the labours of those who are engaged in promoting it at home and abroad.

It is thus, too, that the natural spirit of selfishness, which is so contrary to the spirit and character of true Christianity, is most effectually subdued: and the sanctifying habit of living, not to ourselves, but to Him that died for us and rose again, is encouraged and nurtured. And how important is it, also, to train up the young of all our congregations to this zeal for Christ,—this universal benevolence,—this public spirit; and to give them a share in the grace and benefit of evangelizing the world! Nor are those high interests and hopes to be overlooked which are excited in the bosom of the devout, by the intelligence of new conquests obtained by the Saviour whom they love, and the new honours which are thus accumulated around His adored Name: sentiments the most pure, elevating, and rich, which even grace awakens in the spirit of a Christian; and which, more than any other, connect him, while on earth, with the Church above.

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**LOSS OF MISSIONARIES.**—A thought has sometimes suggested itself when meditating on events connected with the Mission to Africa. As one great

object of the Means of Grace is to prepare Christians for their final inheritance, so also is this important design promoted by the dealings of Providence, both being under the direction of the same wise and gracious hand. Nor can we doubt, that circumstances, which in themselves seem adverse to the Christian's progress in the spiritual life—and many such are connected with the Missionary's career—are, in the wonderful dealings of God with his people, overruled for their benefit.

Considering the Church on earth and in Heaven as one great whole, we may find it consoling to reflect, that what is taken from one part is added to the other; and that, perhaps by this very measure, though in ways unknown at present, the universal welfare of the Church may be promoted. While, therefore, we lament (as we must) the loss of those whose services appeared likely to be eminently useful, let us *not sorrow as those without hope.*

Nor should it be forgotten, that the example of such as are removed from the scene of labour may be rendered useful in various ways: the recollection of them, and of the plans they may have projected, may fill with holy ardour the hearts of some new aspirants for the Missionary life; and may serve also to stir up afresh the hearts of such as are declining from their original zeal and steadfastness!—**IN THE CHURCH OF CHRIST NOTHING IS LOST.**

As to the Individuals themselves, *it was good that it was in their hearts to promote the extension of the Redeemer's Kingdom;* and, with respect to others, their example will not be useless: for, as Solomon was raised up to complete the Temple which David had desired to build, so, under the influ-



ences of Divine Grace, these departed labourers will not want imitators. Others will come forward to tread in their steps: and new candidates will be found, imbibing the spirit and emulating the exertions of those who received the crown of victory, when their race was but just begun.

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WANT OF MISSIONARIES.—The want of suitable Missionaries is felt by the Committee; and the circumstance, that so few are found ready to enter on the fields of labour which have been selected, seems to call imperatively on the Members of the Church, not only to pray that by a large effusion of the Holy Spirit, zealous and devoted men may be raised up for this important work, but to cultivate in their own hearts that deadness to the world, that separation from created things, that temper of a spiritual stranger and pilgrim, that entire surrender of the affections to God, that habit of close communion with Christ, which will tend to the increase of Missionary zeal in the domestic and social circle.

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A MISSIONARY SPIRIT A TEST OF TRUE PIETY.—Surely this is a point which merits the consideration of professedly Christian people. Having our own hope in Christ and His Salvation, it would be altogether unnatural that we should not have a desire to commu-

nicate this blessed hope to those who, with ourselves, have One Common Father—whom One God hath created.

*Is it possible*, that we can rely on the merits of Christ as a Saviour, for the exercise of that mercy and grace by which alone we can be delivered from everlasting misery, and made partakers of everlasting happiness, without an earnest desire to make known the Way of Salvation through Him to others who partake of our common nature? Or, *is it possible*, that this benevolent desire should not be promoted and strengthened by the precious hope of advancing, at the same time, the honour of Him who redeemed us?

*Is it possible*, that the promise of the Spirit of all grace to strengthen and prosper us in every righteous undertaking, and the more special promise imparted to us by our Heavenly Master, in reference to this most blessed work, that He will be with us always, even unto the end of the world, should not effectually encourage us in such labour of love? Or, *is it possible*, that the assurance, which is given us, of the ultimate and universal prevalence of the Redeemer's Kingdom, should not establish our minds in the use of all wise and righteous means for hastening that happy time when the knowledge of the Lord shall cover the earth?

We affectionately commend these queries to the meditation of every Christian.

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## Intelligence.

FUNDS OF THE FOREIGN COMMITTEE.—Once more do we remind the members of our Church of the wants of this Committee; and beg of all to send

forward their contributions without delay.

The more thought we give to the great work of evangelizing the world,

the more are we impressed with the duty of giving far more liberally of our worldly things—and the necessity of anxious persevering prayer for the outpouring of the Holy Spirit's blessing on all the proceedings of the Agents and Missionaries of the Church.

Can there be any true grace in the heart which is utterly unconcerned for the conversion of souls and the coming of Christ's Kingdom?

And can there be any such concern where there is no offering—no intercession?

We earnestly implore, for ourselves and all the members of our Church, that we may feel an abundant increase of the preciousness and power of the Saviour's love, and be led to seek more anxiously and more zealously the salvation of our perishing fellow-sinners!

CHINA.—The Rev. Dr. Boone, the Missionary to China, has, under advice of the Foreign Committee, been recently visiting some of the Parishes of this State. He has preached at Albany, Troy, Utica, Syracuse, Geneva, Canandaigua, Batavia, Hone-oye, and Rochester; and has everywhere met with a most gratifying reception. Sickness prevented his fulfilling an engagement at Buffalo.

It is hoped that, with more information on the subject of this Mission, and the encouraging circumstances connected with it, an increased interest will be felt on the part of the Church.

AFRICA.—A vessel will sail for Cape Palmas about the middle of November. Letters or parcels for the Missionaries will be forwarded, if left at the Foreign Office, 281 Broadway, New-York.

## Acknowledgments.

### TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Sept. 18.	A member of St. Stephen's Ch'h, New York, for Kenyon.....	\$3 00
	Derby, Conn., St. James', do...	30 00
" 27.	Newtown, Conn., Trinity Church Ladies' Miss. Ass'n, for Painsville.....	10 00
" 29.	Watertown, Conn., Christ Church, for Kenyon.....	1 00
" 30.	Augusta, Maine, from Calvary Church, Brooklyn.....	5 35
Oct. 3.	Marshall, Mich., from St. Luke's, Philadelphia.....	20 00
	Bangor, Maine, do. do.....	18 25
" 4.	Rev. C. E. Leverett, Edisto Island, S. C., for Kenyon.....	100 00
	Rev. Mr. Barnewall, of Charleston, being balance of collections for the same.....	6 00
" 6.	Cash to be transmitted to Rev. R. B. Croes, for the use of David Cowen, at request of Rev. Mr. Balch.....	35 00
	Through N. R. Middleton, R. A., in Charleston, from St. Mi-	

	chael's, for Nashotah \$6, Kenyon \$7, Carlisle 50c, Springfield, Ohio, \$1.....	\$14 50
Oct. 7.	Rev. R. B. Croes, deposited for his use by Rev. John Croes....	25 00
		<u>\$268 10</u>

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from September 15 to October 15, 1843:

MAINE.		
Augusta—Miss'y Station.....	\$7 75	\$7 75
CONNECTICUT.		
Derby—St. James' Sunday School...	3 00	
Fairfield—Trinity.....	5 00	
Newtown—Trinity Ladies' Miss. Association.....	20 00	
New London—St. James's.....	18 53	
An individual.....	10 00	
A lady.....	5 00	
Juvenile Society.....	1 06	
Stamford—St. John's.....	22 00	
Wallingford—St. Paul's (half).....	2 00	
Watertown—Christ Church.....	16 19	102 78
NEW-YORK.		
Albany—St. Peter's.....	\$100 00	
Butternuts—Zion Church, add'l....	5 00	
Cooperstown—Christ Church.....	5 56	
Hempstead—St. George's.....	5 00	
Lansingburgh—Trinity.....	25 00	



<i>Lithgow</i> —St. Peter's.....	\$1 36	
<i>Little Falls</i> —Emmanuel .....	10 00	
<i>New-York</i> —St. Stephen's, a member.....	30 00	
St. Peter's, do .....	50 00	
Ch. of the Ascension, Miss A.'s Scholars.....	10 00 90 00	
<i>Peekskill</i> —St. Peter's.....	9 69 251 61	

## WESTERN NEW-YORK.

<i>Genesee</i> —Tithe of tuition money, from W. A. Ely .....	2 40	2 40
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## NEW JERSEY.

<i>Jersey City</i> —A lady .....	5 00	
<i>Perth Amboy</i> —St. Peter's S. S. .....	3 00	

"ESI for Oct.

payments .....	15 00	
<i>Princeton</i> —Trinity Church.....	8 00	31 00

## PENNSYLVANIA.

<i>Brownville</i> —Christ Church, an Episcopalian .....	4 85	
<i>Philadelphia</i> —St. Andrew's, (half).....	2 50	7 35

## DELAWARE.

<i>Georgetown</i> —Miss. Station .....	4 49	4 49
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## VIRGINIA.

<i>Northampton Co.</i> —Hungar's Parish, W. G. Smith, Esq. ....	50 00	50 00
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## SOUTH CAROLINA.

<i>Berkeley</i> —St. John's.....	24 41	
<i>Charleston</i> —Mo. Miss. Lecture, July & August, \$19 42; Sept'r, \$12 13, 31 55		

St. Stephen's .....	10 00	
St. Michael's .....	51 14	117 10

## OHIO.

<i>Worthington</i> —St. John's.....	3 75	3 75
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## KENTUCKY.

<i>Danville</i> —Trinity Miss. Station....	7 75	7 75
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## TENNESSEE.

<i>Franklin</i> —Miss. Station .....	2 25	
<i>Williamsport</i> —Mrs. Greenfield .....	5 00	7 25

## MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's .....	5 00	
<i>Detroit</i> —St. Paul's Mo. collection....	22 93	27 93

## INDIANA.

<i>Evansville</i> —Miss. Station .....	5 00	5 00
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## WISCONSIN.

<i>Green Bay</i> —Miss. Station .....	6 90	6 90
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## ILLINOIS.

<i>Galena</i> —Miss. Station .....	9 50	
<i>Springfield</i> —Do.....	12 50	22 00

## MISCELLANEOUS.

Mrs. McKiege, of Italy.....	2 00	
Enclosed in a letter for Dom. Missions, 10 00		12 00

TOTAL, \$667 07

Total since 15th June, 1843, \$3,002 39.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th September to 15th October, 1843:

## RHODE ISLAND.

<i>Providence</i> —Grace Ch., a member \$10 00	\$10 00
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## CONNECTICUT.

<i>New London</i> —St. James' Ch., 18 53	
S. Sch. for Africa.....	3 06 21 59

<i>Wallingford</i> —St. Paul's Church, half, 2 00	
<i>Watertown</i> —Christ Church ..21 55	

For Infant School, Africa, 1 25 22 81	46 40
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## NEW-YORK.

<i>Albany</i> —St. Peter's Church.....	\$60 00
<i>Brooklyn</i> —Calvary Church, monthly offerings.....	12 13
<i>Butternuts</i> —Zion Church.....	10 00

<i>Greensburg</i> —Zion Church .....	10 00
<i>Hempstead</i> —St. George's Church....	2 33
<i>Herkimer Co.</i> —Fairfield .....	3 75
<i>New York</i> —St. George's Ch., Association for the promotion of Christianity .....	600 00
Church of the Ascension Miss A.'s Scholars, \$15—Mrs. L. B. \$50, both for Rev. Mr. Miles' mission .....	65 00
St. Mark's Church, monthly offerings .....	21 00
A Friend to Foreign Missions.....	50 00
<i>Poughkeepsie</i> —St. Paul's Church....	3 25
<i>Unadilla</i> —St. Matthew's Church, Quin. Coll.....	7 00
<i>Williamsburg</i> —St. Mark's Church..	2 60 847 06

## WESTERN NEW-YORK.

An Episcopalian.....	5 00	5 00
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## PENNSYLVANIA.

<i>Philadelphia</i> —W. Wallace, Esq. for Constantinople .....	25 00	
St. Andrew's, half.....	2 50	
Infant School, for Africa.....	5 00	
" for Greece .....	5 09 12 50	
<i>Westchester</i> —Ch. of the Holy Trinity Colored Sunday Sch. for Africa .....	20 00	
St. Andrew's.....	3 00	60 50

## VIRGINIA.

<i>Alexandria, D. C.</i> —For Bread Fund, Athens.....	30 00	
Mrs. Ann Claggett, for Chapel at Athens.....	10 00 40 00	
<i>Northampton Co.</i> —Hungar's Parish, half.....	50 00	90 00

## NORTH CAROLINA.

<i>Wadesboro'</i> —Calvary Church, Quin. Coll., half.....	3 50	3 50
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## SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Church, for education of a Greek girl, 60 00		
For Mesopotamia.....	22 00	
For Africa .....	3 00	
Cold Communionists for Africa .....	2 00 87 00	
<i>Charleston</i> —St. Stephen's.....	13 39	
For education of Daniel Cobia, Africa.....	1400	
Sunday School, for education of Paul Trapier, Africa.....	32 45 59 85	
St. Michael's Church.....	45 00	191 86

## GEORGIA.

<i>Montpelier</i> —St. Luke's Church, half .....	7 00	
Institute, education of Greek girl .....	20 00	
<i>Savannah</i> —St. John's Church .....	48 00	
For China.....	6 00	
For Greece .....	3 00	
For Persia .....	50	
For Africa .....	50 58 00	
Fem. Chinese Soc. for China..	32 00	117 00

## OHIO.

<i>Gambier</i> —Rev. N. Badger .....	2 50	
<i>Worthington</i> —St. John's Ch., half..	3 75	6 25

## TENNESSEE.

<i>Williamsport</i> —Mrs. Greenfield.....	5 00	5 00
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## MISCELLANEOUS.

<i>Italy</i> —Mrs. McKiege.....	2 00	2 00
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TOTAL, \$1,384 56

Total since 15th June, \$5,031 61

N. B.—Also received from the Ladies' Auxiliary Society of Trinity Church, Newport. R. I., a box of clothing for a child in the African Mission named Maria B. Vinton. This box, and one for the Rev. J. Smith, have been forwarded in the brig Frances Lord.